

board. It commands us to look neither to the right nor to the left, but straight forward. Every signal act of duty is an act of faith. It is performed in the assurance that God will take care of the consequences and will so order the course of the world that, whatever the immediate results may be, his word will not return to him empty. The voice of conscience speaks in duty done, and without its regulating and controlling influence the brightest and greatest intellect may be merely as a light that leads astray. Conscience sets a man upon his feet, while his will holds him upright. Conscience is the moral governor of the heart, and only through its dominating influence can a noble and upright character be fully developed. That we ought to do an action is of itself a sufficient and ultimate answer to the question why we should do it.

The conscience may speak ever so loudly, but without an energetic will it will speak in vain. The will is free to choose between the right course and the wrong one; but the choice is nothing unless followed by an immediate and decisive action. If the sense of duty be strong, and the course of action clear, the courageous will, upheld by the conscience, enables a man to proceed on his course bravely and to accomplish his purposes in the face of all opposition and difficulty, and should failure be the issue, there will remain at least the satisfaction that it has been the cause of duty. There is a sublimity in conscious rectitude, a pleasure in the approval of one's own mind, in comparison with which the treasures of earth are not worth mentioning. The peace and happiness arising from this are above all change and beyond all decay. Disappointment and trials do but improve them; they go with us into all places, and attend us through every changing scene of life. They sustain and delight at home and abroad, by day and by night, in solitude and in society, in sickness and in health, in time and in eternity.

All this is sure to be the reward of him who knows his duty and does it, regardless as to what others say or as to the immediate results flowing thence.

We all have good and bad in us. The good does what it ought to do; the bad does what it can. The good dwells in kingdoms of duty; the bad sits on the throne of might. Duty is a loyal subject; might is a royal tyrant. Duty is the evangel of God that proclaims the acceptable year of the Lord; might is the scourge of the world that riots in carnage, groans and blood. Duty gains its victories by peace; might conquers only by war. Duty is a moralist resting on principles; might is a worldling seeking for pleasure. These are the inward principles contending with each

other in every human soul. To live nobly is to act energetically. Life is a battle to be fought valiantly. Inspired by high and honorable resolves, a man must stand by his post and die there if necessary. Like the hero of old his determination should be "to dare nobly, to live strongly, and never to falter in the path of duty." It has been truly said that man's true greatness consists not in seeking his own pleasure or fame, but that every man shall do his duty. What most stands in the way of the performance of duty is irresolution, weakness of purpose, and indecision. On the one side are conscience, and the knowledge of good and evil; on the other are indolence, selfishness, and love of pleasure. The weak and ill-disciplined will may remain suspended for a time between these influences, but at length the balance inclines one way or another, as the voice of conscience is heeded or passed by. If its warning voice is unheeded the lower influence of selfishness will prevail; thus character is degraded and manhood abdicates its throne as ruler, and sinks to the level of slave to the senses.

Be not diverted from your duty by any idle reflections the silly world may make upon you. Their censures have no power over you, consequently, should not be any part of your concern. No man's spirits were ever hurt by doing his duty; on the contrary, one good action done, one temptation resisted and overcome, one sacrifice of desire or interest, purely for conscience sake, will prove a cordial for weak souls most salutary for their real good; conducting not less to their present happiness and welfare than to their eternal and unending good.

#### DUTY OF RESTORATION

C. H. WETHERBE

The Bible makes it very plain that it is one's duty to restore to the rightful owner of the money or property which one has gotten from another, either by fraud, or by error, or by misunderstanding. And even when a thing has been lost, and afterwards has been found by one who is not the owner, the finder is under moral obligation to restore it to the owner, if he knows who he is. The story is told of a man, living in Independence, Mo., who lately unexpectedly received a draft for nine hundred dollars. It seems that during our late war this man buried a sum of money, in gold, under his barn. Shortly afterwards this man's place was overrun with soldiers, and when he went to get his money it was gone. It was thought that it had been found by the soldiers and carried away; but the fact is, a neighbor of this man's got the money, who divided it with another neighbor. The man who found the money and appropriated it,

thirty-two years ago, died twenty-eight years ago, while the one whom he divided it with lived and prospered. Not long ago, being in ill health, he confessed to a priest his part in the matter, and by the advice of the priest he at once took measures to restore the money to the rightful owner. The draft for nine hundred dollars covered the original amount and interest. This was the right thing to do. It was the only honorable course. It was carrying out the Golden Rule. No doubt the man felt greatly relieved when he had performed this honest duty. Many others should do likewise.

#### WHAT WE SHARE

SINDA P. BENN

It is "not what we give, but what we share," that binds heart to heart in love unending.

In this statement we find the fundamental principle of our holy religion as demonstrated in the life of Christ. This principle was not developed in either the Patriarchal or Mosaic dispensation. Men worshiped and offered sacrifices because God commanded it. It remained for the Christian dispensation to develop in man that death, breadth, and height of love of which he is capable.

But it required personal contact, some one related to God, to not only give gifts, but to share our sorrow, and whose presence would be an ever present benediction. Such a one is the Christ the son of God. "He was touched with a feeling of our infirmities;" He came to our relief; surely he has borne our griefs and carried our sorrows; he took upon himself the form of man, that he might thus get closer to man, and thus penetrate his very inner self. He became poor that we might become rich; he died that we might have eternal life. He did not take his seat on a throne, and from thence send forth his words and gifts of sympathy. No! He went about doing good. He was a present help in time of trouble. He not only gave gifts, but he shared their sorrows, "Jesus wept." What sweetness there is in the words. If all Christians were like the Christ in this respect, what a different kind of a world we would have.

The poor you have always with you. How much of the benevolence of this world is for cold charity's sake.

How little comes from a warm and tender heart, for his sake. Better be a cup of cold water placed to the parched lips of the fever patient with loving hands, with kind words of sympathy in his name, than costly gifts and by a messenger in our own name. A rose placed in the hands of a weary traveler in this life's journey, with words of true sympathy will do more to cheer the weary, than heaps of flowers piled about